

# SATIPATTHANA (FOUR OBJECTS OF MINDFULNESS) THE ONLY PATH TO PURIFY BEINGS FROM DEFILEMENTS / KILESA

Learn BASIC MEDITATION TRAINING first!

- A) **KĀYĀNUPASSANĀ (object of coarse body)** = Throughout the body are NĀMA-RŪPA / RISE-FALL, the main foundation object of vipassanā that can fortify citta / mind against the attack of taṇhā / cravings (like and dislike), as a manifestation of kilesa: lobha, dosa, moha (greed, hatred, delusion).
- 1) **OPTIMAL BODY POSTURE** is the primary key. Put hands together close to navel (pinkie should be placed ± 2 fingers under navel). Erect whole body, push lower spine forward, tuck abdomen deeply in, stick chest out, pull shoulders back. Straighten head, not leaning forward, backward, or sideways. When **SITTING** both legs never pressing against one another. When **STANDING** both legs straight and balance (not heavy on one side), both feet soles close together (making 11 figure, not V). If any wrong posture happens during the whole meditation activities, fix any distortion right away.
  - 2) At the start of **SITTING / STANDING MEDITATION** make sure the body posture is set correctly by **CHECKING 6 TOUCHING POINTS** for 3-10x: 2 points of lower jaw (head straight, saliva swallowed), 2 points of buttock (abdomen in, chest out), 2 points of feet sole (calf, tigh flat / straight). If any physical obstacle appears SINCE THIS POINT, use vedanānupassanā right away (*point B*).
  - 3) Then do **CITTĀNUPASSANĀ (point C)**, each ways is being done for 3-10x to release initial mental tension. If at the beginning of meditation the mental obstacle attacks insistently, then do this point EVEN IF COUNTLESS HOURS NEEDED WITHOUT TIRING AND LAZYING until the mental obstacle ceases completely. Remember, prioritize taking care of mental obstacle first!
  - 4) After the mind is calm, proceed to **ACTIVE STAGES OF BODY AWARENESS 1,2,3,5**. Be careful with mental obstacle as it tends to attack quickly, thus it is better to alternate between ACTIVE STAGES and CITTĀNUPASSANĀ (*point C*) back and forth until the meditation session ends. If obstacle comes up then stop doing this point and immediately handle according to the arising obstacle (point B/C/D). If obstacle has dissappeared, directly start over from the beginning again (point A2) without any interval. Don't stop and be satisfied with the meditation achievement (calm, happy, fresh, etc). Awareness should be actively working, DON'T EVER WAIT OR SEARCH!
  - 5) During **WALKING MEDITATION** body posture is the same as *point 1*. Head straight up, only eyes look down as far as 2 metres to the front. **AWARE OF THE FLOATING FEET SOLE** that actively moves (not the passive feet that touches the ground) whether there exists SENSATION of light-heavy, warm-cold, solid, or movement that appears **INSIDE THE FLESH!** If physical or mental obstacle arise, ignore it and focus back to the feet sole, but if the obstacle doesn't subside, stop walking, change to standing meditation, and handle the obstacle.
    - ✓ Lifting the right feet, start by shifting the bodyweight to the left feet, right feet becomes lighter → lift right feet until parallel with the ground, note **lifting ≥ 3x** → move forward maximum one feet distance, awareness flowing from toetips to heels, note **forward ≥ 5x** → flatly drop, note **dropping ≥ 3x** → just then lean the body forward thus the bodyweight shift to the right feet, note **pressing ≥ 3x** → repeat with the left feet, henceforth. Do each steps sequentially according to each noting word.
    - ✓ Turning to the right, first both feets parallel together, do POSTURE AWARENESS, note **standing ≥ 3x** → lift right feet, note **lifting ≥ 3x** → turn 90°, note **turning ≥ 3x** → drop, note **dropping ≥ 3x** → just then turn the body, note **turning ≥ 3x** → lift left feet, note **lifting ≥ 3x** → turn 90°, note **turning ≥ 3x** → drop, note **dropping ≥ 3x** → both feets parallel together, do POSTURE AWARENESS, **standing ≥ 3x** → repeat if wanting to turn more, or continue with walking.
- B) **VEDANĀNUPASSANĀ (object of sensation)** = FEELING RHYTHM of **PHYSICAL OBSTACLE** that appears naturally (not intentionally being searched) until ceases completely. The obstacle is a hidden disease that can be cured through the true miracle of mindfulness and truly the best training to cultivate patience. Handle only the obstacle that has been dominantly felt, if not just ignore it.
- Mindly know and note the rythm of *pain / warm-cold / itchiness*: whether it intensify, diminish, pierce, harden, drill, etc. If many painful points arise then pick and focus only on ONE DOMINANT POINT, persistently stick to it until that obstacle ceases **WITHOUT CHANGING BODY POSITION**. Never pay attention to new arising pains, sensations, movements in other places eventhough much dominant, as they are only side effects of the prior pain observation. If the pain changes to beats, follow the up-down ryhtm. Be sure the pain **FULLY CEASED** first by passing through the area using ACTIVE STAGES before proceeding to another pain. If mental obstacle arise such as agitation due to pain or an urge to change body position, release the pain observation first, do CITTĀNUPASSANĀ Way 1 (point C) until the agitation or urge ceases, then go back to the former pain observation. Remember everything is anicca / impermanent. Be patient!
  - For *pins and needles* choose one point out of the whole area, then follow the up-down rhythm.
  - For *numbness, stiff, tense, cramp, dizziness* use ACTIVE STAGE 4 for the troubled body parts.
  - After frequently meditate ≥ 3 hours without physical or mental obstacle, if there is STABBING MOVEMENTS into ABDOMEN two fingers under the navel then observe the RISING FALLING distance. When stabbing in note up, when going back out note down. If the stabbing vague, unclear, fast, and runs around, leave the abdomen's observation and go back to Active Body Awareness.
- C) **CITTĀNUPASSANĀ (object of mind)** = STOPPING THE PROCESS of **MENTAL OBSTACLE** (*craving, sleepiness, fatigue, boredom, thoughts, agitation, worry, fear, anger, sadness, hallucination, doubt, etc*). Don't note the arising obstacle repeatedly, but directly handle the obstacle using these ways. **TUCKING ABDOMEN DEEPEST** is the primary key. Each steps should be done allover again!
- Way 1: **ABDOMEN IN** (intentionally suck abs muscle under the navel in, no holding breath), **CHEST OUT** (pull shoulders back), then do **POSTURE AWARENESS**: knowing body posture in one direction starting from top of head down to toetips, as if a bucket of water being poured on top of head flows down quickly through the whole body to bottom of feet, together with mind noting the body posture (SITTING-SITTING-SITTING / STANDING-STANDING-STANDING), then redo the steps.
- Way 2: **ABDOMEN IN, CHEST OUT, HOLD BREATHING** (no deep inhale, ignore breathing, will breath by itself), **FOCUS ON CROWN**, then do **POSTURE AWARENESS (SITTING-SITTING-SITTING / STANDING-STANDING-STANDING)**, then redo the steps.
- Way 3: **ABDOMEN IN, CHEST OUT, HOLD BREATHING, FOCUS ON CROWN**, directly **ANCHOR** to **TAILBONE** (ACTIVE STAGE 1), **SITTING / STANDING** with its **TOUCHING POINTS** (2 / 6 touching points, ACTIVE STAGE 2) only once, then redo the steps.
- D) **DHAMMĀNUPASSANĀ (object of contemplation)** = **POSITIVE REFLECTION** of Dhamma BRIEFLY, primarily about the law of kamma / cause and effect when stubborn obstacle appears. The obstacle is a vipāka kamma / past deed that needs to be accepted as it is, **PATIENTLY AND SOFTLY**.

# ACTIVE STAGES OF BODY AWARENESS

## KNOWING AND NOTING SIMULTANEOUSLY ONCE AT THE SAME TIME

Awareness moves throughout different body parts without lingering too long to feel sensation, along with mind noting the proper body parts systematically. **AWARENESS ISN'T IMAGINING, VISUALIZING, OR TOUCHING**, but to mindly sense directly THE POSITION OF MENTIONED BODY PART ON YOUR OWN PHYSICAL BODY with closed eyes (proprioception). Use the mentioned noting words without altering or simplyfying and normally mind pronounce every words. DO EACH STAGES FOR 3-10x. Memorize and practice each stages in sequence first, if already proficient can be randomized and combined with Checking 6 touching points and Cittānupassanā.

### ACTIVE STAGE 1 "Crown ANCHOR Tailbone"

Know your *crown* note **AN** → know your *tailbone* note **CHOR** (*directly jump without flowing through spine*)

### ACTIVE STAGE 2 "Awareness of BODY POSTURE from top to bottom and its TOUCHING POINTS"

Sit	Know your <i>sitting body posture</i> note <b>SITTING</b> → know your 2 touching points: <i>right buttock touching point and left buttock touching point</i> note <b>RIGHT BUTTOCK POINT, LEFT BUTTOCK POINT</b> ( <i>directly jump to each touching points</i> )
Stand	Know your <i>standing body posture</i> note <b>STANDING</b> → know your 6 touching points: <i>both point of right and left lower jaws, both point of right and left buttocks, both middle point of right and left feet soles</i> note <b>RIGHT LOWER JAW, LEFT LOWER JAW, RIGHT BUTTOCK POINT, LEFT BUTTOCK POINT, RIGHT FEET SOLE, LEFT FEET SOLE</b> ( <i>directly jump to each touching points</i> )

### ACTIVE STAGE 3 "BRIEF flowing awarenes throughout organs"

Head	Know <i>starting from face, crown, until the back of head</i> note <b>FACE, CROWN, BACK OF HEAD, RELEASE TENSION (RT)</b>
Hands	Know <i>starting from both shoulders, both arms, until both fingertips</i> note <b>BOTH SHOULDERS, ARMS, FINGERTIPS, RELEASE TENSION (RT)</b>
Torso & Legs	Know <i>starting from back, chest, down until both toetips</i> note <b>BACK, CHEST, BOTH TOETIPS, RELEASE TENSION (RT)</b>

**ACTIVE STAGE 4 "Repetitive awareness of TROUBLED body part until the problem cease"** (see vedanānupassanā)  
*Know the bold black and green words, mind note the bold black words only. FORTH OR BACK AREN'T MOVING. but awareness moving forward until the finger / toe tips, then back from the other side until the initial part.*

Head	<ol style="list-style-type: none"> <li>1. <b>UPPER JAW</b> <i>and surroundings</i> - RT</li> <li>2. <b>CHEEKS</b> <i>and surroundings</i> - RT</li> <li>3. <b>EYES</b> <i>and surroundings</i> - RT</li> <li>4. <b>FOREHEAD</b> <i>and surroundings</i> - RT</li> <li>5. <b>CROWN</b> <i>and surroundings</i> - RT</li> </ol>	<ol style="list-style-type: none"> <li>6. <b>BACK OF HEAD</b> <i>and surroundings</i> - RT</li> <li>7. <b>BACK OF NECK</b> <i>and surroundings</i> <i>straighten the head</i> - RT</li> <li>8. <b>FRONT OF NECK</b> <i>and surroundings</i> - RT</li> <li>9. <b>LOWER JAW</b> <i>and surroundings</i> - RT</li> </ol>
Torso	<ol style="list-style-type: none"> <li>1. <b>RIGHT SHOULDER</b> - RT</li> <li>2. <b>RIGHT ARM FORTH</b> <i>fore side (darker skin)</i> - RT</li> <li>3. <b>RIGHT ARM BACK</b> <i>inner side (lighter skin)</i> - RT</li> <li>4. <b>LEFT SHOULDER</b> - RT</li> <li>5. <b>LEFT ARM FORTH</b> <i>fore side (darker skin)</i> - RT</li> <li>6. <b>LEFT ARM BACK</b> <i>inner side (lighter skin)</i> - RT</li> <li>7. <b>BACK</b> <i>and surroundings</i> - RT</li> </ol>	<ol style="list-style-type: none"> <li>8. <b>WAISTS</b> <i>and surroundings</i> - RT</li> <li>9. <b>HIPS</b> <i>and surroundings</i> - RT</li> <li>10. <b>RIGHT BUTTOCK POINT</b> <i>and</i> <b>LEFT BUTTOCK POINT</b> - RT</li> <li>11. <b>PRIVATE PART</b> <i>and surroundings</i> - RT</li> <li>12. <b>ABDOMEN</b> <i>and surroundings, tuck in</i> - RT</li> <li>13. <b>CHEST</b> <i>and surroundings, stick out</i> - RT</li> </ol>
Legs	<ol style="list-style-type: none"> <li>1. <b>RIGHT BUTTOCK POINT</b> - RT</li> <li>2. <b>RIGHT LEG FORTH</b> <i>fore side (darker skin)</i> - RT</li> <li>3. <b>RIGHT LEG BACK</b> <i>inner side (lighter skin)</i> - RT</li> </ol>	<ol style="list-style-type: none"> <li>4. <b>LEFT BUTTOCK POINT</b> - RT</li> <li>5. <b>LEFT LEG FORTH</b> <i>fore side (darker skin)</i> - RT</li> <li>6. <b>LEFT LEG BACK</b> <i>inner side (lighter skin)</i> - RT</li> </ol>

### ACTIVE STAGE 5 "DETAILED awareness over 28 body parts"

<ol style="list-style-type: none"> <li>1. <b>UPPER JAWS</b> <i>and surroundings</i> - RT</li> <li>2. <b>CHEEKS</b> <i>and surroundings</i> - RT</li> <li>3. <b>EYES</b> <i>and surroundings</i> - RT</li> <li>4. <b>FOREHEAD</b> <i>and surroundings</i> - RT</li> <li>5. <b>CROWN</b> <i>and surroundings</i> - RT</li> <li>6. <b>BACK OF HEAD</b> <i>and surroundings</i> - RT</li> <li>7. <b>BACK OF NECK</b> <i>and surroundings</i> <i>straighten the head</i> - RT</li> <li>8. <b>RIGHT SHOULDER</b> - RT</li> <li>9. <b>RIGHT ARM FORTH</b> <i>fore side (darker skin)</i> - RT</li> <li>10. <b>RIGHT ARM BACK</b> <i>inner side (lighter skin)</i> - RT</li> <li>11. <b>LEFT SHOULDER</b> - RT</li> <li>12. <b>LEFT ARM FORTH</b> <i>fore side (darker skin)</i> - RT</li> <li>13. <b>LEFT ARM BACK</b> <i>inner side (lighter skin)</i> - RT</li> <li>14. <b>BACK</b> <i>and surroundings</i> - RT</li> </ol>	<ol style="list-style-type: none"> <li>15. <b>WAISTS</b> <i>and surroundings</i> - RT</li> <li>16. <b>HIPS</b> <i>and surroundings</i> - RT</li> <li>17. <b>RIGHT BUTTOCK POINT</b> - RT</li> <li>18. <b>RIGHT LEG FORTH</b> <i>fore side (darker skin)</i> - RT</li> <li>19. <b>RIGHT LEG BACK</b> <i>inner side (lighter skin)</i> - RT</li> <li>20. <b>LEFT BUTTOCK POINT</b> - RT</li> <li>21. <b>LEFT LEG FORTH</b> <i>fore side (darker skin)</i> - RT</li> <li>22. <b>LEFT LEG BACK</b> <i>inner side (lighter skin)</i> - RT</li> <li>23. <b>RIGHT BUTTOCK POINT</b> <i>and</i> <b>LEFT BUTTOCK POINT</b> - RT</li> <li>24. <b>PRIVATE PART</b> <i>and surroundings</i> - RT</li> <li>25. <b>ABDOMEN</b> <i>and surroundings, tuck in</i> - RT</li> <li>26. <b>CHEST</b> <i>and surroundings, stick out</i> - RT</li> <li>27. <b>FRONT OF NECK</b> <i>and surroundings</i> - RT</li> <li>28. <b>LOWER JAWS</b> <i>and surroundings</i> - RT</li> </ol>
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